

# A PRACTICAL GUIDE TO PĀḲI GRAMMAR

## ĀNANDAJOTI BHIKKHU



# A Practical Guide to Pāḷi Grammar

by

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subject, adnominal, list, destination

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## Preface

The guide that is presented here is based on tables and notes I typed up when I was first learning Pāli, which have rather surprisingly lasted in my work until today.

The emphasis here is on being practical, so rather than overwhelming the student with forms he will rarely come across, it is more important that he master the most common forms and meanings, and use reference works to find and understand things that are outside the scope of this work.

The tables and notes present the subject from various points of view, looking at how the forms are made, what is their meaning, and then giving examples so it can be seen how they are used in the texts themselves.

For more comprehensive reference tables please see Ven Ñāṇatusita's tables at the following address: <http://www.accesstoinight.org/lib/authors/nyanatusita/>

And for nouns, together with illustrations, see: <http://www.ancient-buddhist-texts.net/Textual-Studies/Navapadamanjari/index.htm>

I would be grateful to anyone using this work if they could give feedback so that it can be made more useful for the student in the future.

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## Verbs

In Pāḷi there are 7 conjugations which have different signs, viz:

1 = a 2 = ṁ-a 3 = ya 4 = ṇo 5 = ṇā 6 = o 7 = aya, e

and there are 8 modes:

**Present Indicative, Imperative, Aorist, Future, Optative, Conditional, Imperfect, Perfect**

and two voices:

**Active (parassapada) Middle (attanopada)**

the 2nd however is used as active, and only the form is different.

### Summary of Verb Meanings

Present Indicative	karoti	he does, he is doing, he was doing
Passive	karīyati	it is done
Causative	kāreti	he had it done, he causes to do
Imperative	karotu	do, please do, must do
Aorist (active)	akāsi	he did
Aorist (passive)	*kariyi, *karīyi	it was done
Future (active)	karissati	he will do
Future (passive)	kariyassati	it will be done

  

Optative	kareyya	he may/could/should/might do
Conditional	*akarissa	if it were done
Absolutive	katvā, karitvā	having done, after doing, done
Infinitive	kātuṃ	to do

  

Past Participle	kata	done
Past Participle Active	*kartāvin	having done, who has done
Present Participle	karonta, kariyamāna	doing
Future Passive Participle	kātabba, karaṇīya, kicca	what should/must/could be done

## Conjugations

### Present Indicative (vattamānā)

he does, he is doing, he was doing (near past, near future)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	karoti gacchati muñcati	karonti gacchanti muñcanti	karosi gacchasi muñcasi	karotha gacchatha muñcatha	karomi gacchāmi muñcāmi	karoma gacchāma muñcāma
Middle:	kurute gacchate	kurunte gacchante	kuruse gacchase	kuruvhe gacchavhe	kubbe gacche	kurumhe gacchamhe

transitive verbs (*sakammaka*) require an object

e.g. **sūdo bhattam pacati**  
the chef cooks *rice*

intransitive verbs (*akammaka*) are complete without object

e.g. **puriso gacchati**  
the person goes (no object required)

the active voice is used when the effect is on another

the passive voice is used when the effect is on oneself

### Passive (kammakāraka)

to be done

(formed by adding -ya, -yya, -iya, -īya, -iyya to root or stem)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√kar	karīyati	karīyanti	karīyasi	karīyatha	karīyāmi	karīyāma
√muc	muccati	muccanti	muccasi	muccatha	muccāmi	muccāma

the 3rd conjugation and the passive often look alike as they both take the suffix *ya*

the passive has the agent in the instrumental case

### Causative Forms (kāritakāraka)

make do, have done, cause to be done

(formed by strengthening root vowel and/or adding causal suffix, -pe, -ape, -paya, -apaya)

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	kāreti deseti muñcāpeti	kārenti desenti muñcāpenti	kāresi desesi muñcāpesi	kāretha desetha muñcāpetha	kāremi desemi muñcāpemi	kārema desema muñcāpema
Middle:	desayate	desayante	desayase	desayavhe	deseye	desayamhe

the 7th conjugation and the causative often look alike as they both can take the suffix *e*

in the causative the agent is in the nominative

the person through whom the action is done is accusative or instrumental

**Imperative (pañcamī)**  
do, please do, should do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
<b>Active:</b>	<b>karotu</b> gacchatu desetu	<b>karontu</b> gacchantu desentu	<b>karohi</b> gaccha gacchāhi desehi	<b>karotha</b> gacchatha desetha	<b>karomi</b> gacchāmi desemi	<b>karoma</b> gacchāma desema
<b>Middle:</b>	<b>kurutaṃ</b> gacchataṃ desetaṃ	<b>karontaṃ</b> gacchantāṃ desayantaṃ	<b>karassu</b> gacchassu desayassu	<b>karuvho</b> gacchavho desaya vhe	<b>kare</b> gacche desaye	<b>kuromase</b> gacchāmaṃ desayamaṃ

**Aorist (ajjatanī)**  
he did, he has done, all past actions

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
<b>√kar</b>	<b>(a)kari</b> akāsi	<b>(a)kariṃsu</b> akaṃsu akāsum	<b>(a)kari</b> akāsi	<b>(a)karittha</b> akattha	<b>(a)kariṃ</b> akāsiṃ	<b>~</b> akamha
<b>√gam</b>	<b>gacchi</b> agami	<b>gañchum</b> agamisum	<b>gacchi</b> agami	<b>gacchittha</b> agamittha	<b>gacchiṃ</b> agamim	<b>gacchimha</b> agamimsu
<b>√dis</b>	<b>desesi</b>	<b>desesum</b>	<b>desesi</b>	<b>desittha</b>	<b>desesiṃ</b>	<b>desimha</b>
<b>√vac</b>	<b>avoca</b> avaca	<b>avocum</b> avacum	<b>avoca</b> avaca	<b>avocuttha</b> avacuttha	<b>avocum</b> avacum	<b>avocumha</b> avacumha

aorists sometimes show the augment *a-* before the root

**Future (bhavissanti)**  
he will do, he can do, he must do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
<b>Active:</b>	<b>karissati</b> gamissati lacchati dakkhati	<b>karissantī</b> gamissantī lacchantī dakkhantī	<b>karissasi</b> gamissasi lacchasi dakkhasi	<b>karissatha</b> gamissatha lacchatha dakkhatha	<b>karissāmi</b> gamissāmi lacchāmi dakkhāmi	<b>karissāma</b> gamissāma lacchāma dakkhāma
<b>Middle:</b>	<b>gamissate</b>	<b>gamissantē</b>	<b>gamissase</b>	<b>gamissa vhe</b>	<b>gamissam</b>	<b>gamissāmhe</b>

**Optative (sattamī)**  
he may do, he could do, he would do, he should do, he might do

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
<b>Active:</b>	<b>kare</b> gacche gaccheyya gaccheyyāti	<b>kareyyu</b> gaccheyyu gaccheyyum	<b>kare</b> gacche gaccheyya gaccheyyāsi	<b>kareyyātha</b> gaccheyyātha gacchetha	<b>kare</b> gacche gaccheyyam gaccheyyāmi	<b>kareyyāma</b> gaccheyyāma gacchema gacchemu
<b>Middle:</b>	<b>gacchetha</b> karetha	<b>gaccheraṃ</b> kareraṃ	<b>gacchetho</b> karetho	<b>gaccheyya vho</b> kareyya vho	<b>gaccheyyam</b> kareyyam	<b>gaccheyyāmhe</b> gacchemase kareyyāmhe karemaṃ

### Conditional (kālātipatti)

if he went

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	agamissa	agamissaṃsu	agamissa agamissi	agamissatha	agamissaṃ agamissāmi	agamissāma
Middle:	agamissatha	agamissimsu	agamisse	agamissavhe	agamissaṃ	agamissāmhase

### Perfect (parokkhā)

he has said

*few forms found in the Canon*

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	āha	āhu āhaṃsu vidū vidum̐	āha	-ttha	-a	-mha
Middle:	-ttha	-re	-ttho	-vho	-i	-mhe

### Imperfect (hīyattani)

he did

*(not found in the Canon)*

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
Active:	-ā	-ū	-o	-ttha	-a, -aṃ	-mhā
Middle:	-ttha	-tthum̐	-se	-vham̐	-im̐	-mhase

### Some Irregular Verb Forms

	3rd sing.	3rd plural	2nd sing.	2nd plural	1st sing.	1st plural
√as (present)	atthi	santi	asi	attha	asmi, amhi	amha, amhā
√as (optative)	assa siyā	assu siyaṃsu, siyaṃ	assa siyā	assatha	assum̐ siyaṃ	assāma
√hū (aorist)	ahosi	ahesum̐	ahosi	ahuvattha	ahosim̐	ahuma
√hū (root aorist)	ahū ahud	ahum̐ ahū	ahu ahū	- - -	ahum̐	ahum̐
√vac (aorist)	avoca	avocum̐	avoca	avocuttha avacuttha	avocaṃ	avocumha/ā
√dis (aorist)	addasā	addasaṃsu	addasā	addasatha	addasaṃ	addasāma
√gam (aorist)	agamāsi	agamaṃsu	agamā	agamittha	agamāsimah	agamamhā
√gam (root aorist)	aga agā	agu agū	aga agā	aguttha	agam̐	agamhā
√su (aorist)	assosi	assosum̐	assosi	assutha	assosim̐	assumha
√labh (aorist)	alatttha	alattthum̐	alatttha	- - -	alatttham̐	alattthamha/ā

## Indeclineables

### Absolutive (Gerund) (pubbakiriya, tvādiyantapada)

having done, after doing, action precedes main verb

*indeclinable past participle stem + tvā, itvā or ya (assimilated)*

*the verbs are infinite and are always subservient to the main finite verb in the sentence*

examples:

**...uṭṭhāyāsanā Bhagavantam abhivādetvā, pakkāmi.**

*...having risen from the seat and worshipped the Fortunate One, he left.*

**...yānā paccorohitvā pattiko va ārāmaṃ pāvisi.**

*...after descending from the vehicle he entered the park by foot.*

**Seyyathā pi nāma purāṇaṃ bandhanaṃ chinditvā**

*It is as though having cut off an old bond*

**anuvicca viññū garahanti**

*wise people investigate and blame (him)*

### Infinitive (tumanta, indeclinable)

*formed strong root or present stem + tum, itum, tave*

*e.g. to make, to do*

examples:

**kathaṃ me ajja kātave?**

*how to make it for me today?*

**Buddhānaṃ Sāsanaṃ manasi kātum**

*to give (lit: to make) thought to the Buddha's Dispensation*

**icchāmaṃ, Tāta, janapadaṃ gantum**

*I desire, Dear to go to the country*

**pañhe pucchitum abhikaṅkhamāno**

*longing to ask questions*

**bhikkhaṃ icchāmi dātave**

*I desire to give alms-food*



## Participles

### Past Participle (missakiriya) remembered, conquered, heard

*formed from root with suffix -ta or -ita or -na*

Examples:		
root	suffix	form
<i>formed with -ta</i>		
√sar (remembers)	+ -ta	sata, paṭissata
√ji (conquers)	"	jita, parājita
√su (hears)	"	suta
√bhū (is)	"	bhūta
√sudh (purifies)	"	suddha
√labh (receives)	"	laddha
√dis (sees)	"	diṭṭha
√kam (moves)	"	kanta
<i>with some the end nasal drops</i>		
√gam (goes)	+ -ta	gata
√nam (bends)	"	nata
√han (kills)	"	hata
<i>formed with -ita</i>		
√vid (knows)	+ -ita	vidita
√gah (takes)	"	gahita
√mud (rejoices)	"	mudita
√yāca (requests)	"	yācita
√nanda (rejoices)	"	nandita
<i>formed with -na</i>		
√chad (covers)	+ -na	channa
√chid (cuts)	"	chinna
√tar (crosses)	"	tiṇṇa
√pur (fills)	"	puṇṇa

*decline like nouns, but all can be used like adjectives*

*e.g. bhāsitaṃ = what was said, also means a speech, a saying*

**Past Participle Active**

**having eaten, being one who has eaten**

*root + tāvim or tavant(u), declined like adjectives (very few verbs use this form)*

examples:

**gahapatissa bhuttavissa**

the householder *who has eaten*

**sutavā ariyasāvako**

the noble disciple *who is learned*

**bhikkhū ... vusitavanto katakaraṇīyā**

monastics ... *who have lived correctly, having done what has to be done*

**Future Passive Participle (gerundive) (kicca)**

**what should/must/could be done**

*used like adjectives qualifying nouns which they agree with*

*root + tabba or anīya or ya (assimilated)*

examples:

**bhikkhunā kammaṃ kātabbaṃ hoti**

this is the deed that *should be done* by the monk

**vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ...**

accomplished is the spiritual life, done is *what ought to be done*

**akiccaṃ karonto kiccaṃ aparādhento**

doing what *should not be done* and failing to do *what should be done*

**nirālayena piṇḍāya gantabbaṃ**

*he should go on almsround free from attachment*

**Present Participle (missakiriya)***present stem + nta or māna, declined like adjectives*

	Masculine			
	nt/nta forms		māna forms	
<b>Nominative:</b>	gacchaṃ gacchanto	gacchantā gacchante	gacchamāno	gacchamānā
<b>Accusative:</b>	gacchantam	gacchante	gacchamānam	gacchamāne
<b>Instrumental:</b>	gacchatā gacchatena	gacchantehi gacchantebhi	gacchamānena	gacchamānehi
<b>Dative:</b>	gacchato	gacchatam gacchantānam	gacchamānāya gacchamānassa	gacchamānam
<b>Ablative:</b>	gacchatā gacchatamhā	gacchantehi gacchantebhi	gacchamānā gacchamānamhā gacchamānasmā gacchamanto	gacchamānehi
<b>Genitive:</b>	gacchato	gacchatam gacchantānam	gacchamānāya gacchamānassa	gacchamānam
<b>Locative:</b>	gacchati gacchante gacchantamhi gacchantasmim	gacchantesu	gacchamāne gacchamānasmim	gacchamānesu

	Feminine			
	ī forms		ā forms	
<b>Nominative:</b>	gacchantī	gacchantī gacchantiyo	gacchamānā	gacchamānā gacchamānāyo
<b>Accusative:</b>	gacchantim	gacchantī gacchantiyo	gacchamānam	gacchamānā gacchamānāyo
<b>Instrumental:</b>	gacchatiyā	gacchantīhi gacchantībhi	gacchamānāya	gacchamānāhi gacchamānābhi
<b>Dative:</b>	gacchatiyā	gacchantīnam	gacchamānāya	gacchamānam
<b>Ablative:</b>	gacchatiyā	gacchantīhi gacchantībhi	gacchamānāya	gacchamānehi gacchamānābhi gacchamānohi gacchamānobhi
<b>Genitive:</b>	gacchatiyā	gacchantīnam	gacchamānāya	gacchamānam
<b>Locative:</b>	gacchatiyā gacchatiyam	gacchantīsu	gacchamānāya gacchamānāyam	gacchamānāsu

	Neuter			
	nt/nta forms		māna forms	
Nominative:	<b>gacchaṃ</b>	<b>gacchantā</b> <b>gacchantāni</b>	<b>gacchamānaṃ</b>	<b>gacchamānāni</b>
Accusative:	<b>gacchantam</b>	<b>gacchante</b> <b>gacchantāni</b>	<b>gacchamānaṃ</b>	<b>gacchamānāni</b>
	<i>rest as masculine</i>			

## Special Verb Formations

### Intensive does something repeatedly

(root redoubled + normal endings)

*e.g. walks up and down*

examples:

**pāsādapacchāyāyaṃ abbhokāse caṅkamati**

*he walks up and down in the open air on the east of the palace*

**tesaṃ lālappitaṃ sutvā**

*having heard them conversing excitedly*

**sikkhāya kaṅkhati vicikicchati**

*he doubts and he thinks and thinks about the training*

**athāparaṃ parivīmaṃsamāno parivīmaṃsati**

*then, after he has thoroughly investigated*

### Desiderative (tumicchatha)

(root redoubled + sa + normal endings)

*e.g. desires to hear*

examples:

**Dhamme desiyamāne sussūsati**

*desiring to listen to the teaching of the Dhamma*

**khamo hoti sītassa uṇhassa jighacchāya pipāsāya**

*He is one who bears up with cold, heat, desire to eat, desire to drink*

**Denominative (dhāturūpakasadda)**

*noun used as root, and formed according to 7th conjugation*  
*e.g. smokes*

examples:

**kathañ-ca, bhikkhave, bhikkhu *dhūpāyati*?** (from **dhūpa**, smoke)

*And how, monastics, does a monastic smoke?*

**kiṃ kīḷamānaṃ *saddāyati*?** (from **sadda**, sound, noise)

*Why is he shouting while playing?*

**Dhammaṃ suddhaṃ *piyāyati*** (from **piya**, dear)

*he holds dear the pure Dhamma*



## Nouns

Nouns are normally declined on the stem form of the word, with the endings changing to match their role or function in the sentence. There are three basic sets of declension in Pali: the masculine (including, with small variations, the neuter), the feminine and the pronominal.

The masculine is the most common, but as it will also take some pronominal endings they are often found, and become more common in the later language. There is also a tendency for all words to follow the masculine declension in the later language, so that neuters and occasionally feminines are found declined with masculine endings.

The masculine nominative is more irregular than the oblique forms, and needs to be learned; but most variations in the oblique cases can be inferred:

if the stem ends not in *-a* but *-i*, or *-u* then replace the endings below like this:

*-a* with *-i*, *-u*; *-ā* and *-e* with *-ī*, *-ū* to make the declension.

There are a number of masculine forms which do not follow these paradigms, and those need to be learned separately; these include masculine forms ending in *-vanta*, like *Bhagavanta*) and *-an* (*attan*), which behave unexpectedly in the stem; and *Satthā*, which has somewhat different endings.

Below I give the abstract paradigms of the most frequent forms, followed by illustrative examples. Again these are not complete, but must be supplemented by more detailed works, like *Navapadamañjarī* (from which most of this section is drawn).

## Paradigms

### Masculine

Case	Singular	Plural
Nominative	stem + o	stem + ā
Vocative	stem + a, ā	stem + ā
Accusative	stem + am̐	stem + e
Instrumental	stem + ena	stem + ehi, ebhi
Dative	stem + āya, assa	stem + ānaṃ
Ablative	stem + ā, ato stem + asmā, amhā (pron.)	stem + ehi, ebhi
Genitive	stem + assa	stem + ānaṃ
Locative	stem + e stem + asmiṃ, amhi (pron.)	stem + esu

### Masculine Forms of the Pronoun

Case	Singular	Plural
Nominative	stem + o	stem + e
Accusative	stem + am̐	stem + e
Instrumental	stem + ena	stem + ehi, ebhi
Dative	stem + assa	stem + esaṃ, esānaṃ
Ablative	stem + asmā, amhā	stem + ehi, ebhi
Genitive	stem + assa	stem + esaṃ, esānaṃ
Locative	stem + asmiṃ, amhi	stem + esu

### Neuter

only differs in the Nominative, Vocative and Accusative forms

Case	Singular	Plural
Nominative	stem + am̐	stem + ā, āni
Vocative	stem + a, ā	stem + ā, āni
Accusative	stem + am̐	stem + e, āni
	<i>rest as masculine</i>	

As with the masculine, the feminine nominative is more irregular than the oblique forms, and needs to be learned; the variations in the oblique cases can be inferred:

if the stem ends not in *-ā* but *-i*, *-ī*, or *-u*, *-ū* then replace the endings below like this:  
*-a* with *-i*, *-u*; *-ā* and *-e* with *-ī*, *-ū* to make the declension.

### Feminine

Case	Singular	Plural
Nominative	stem + ā	stem + ā, āyo
Vocative	stem + e, i	stem + ā, āyo
Accusative	stem + aṃ	stem + ā, āyo
Instrumental	stem + āya	stem + āhi, ābhi
Dative	stem + āya	stem + ānaṃ
Ablative	stem + āya	stem + āhi, ābhi
Genitive	stem + āya	stem + ānaṃ
Locative	stem + āya, āyaṃ	stem + āsu

### Feminine Forms of the Pronoun

Case	Singular	Plural
Nominative	sā	stem + ā, āyo
Accusative	stem + aṃ	stem + ā, āyo
Instrumental	stem + āya	stem + āhi, ābhi
Dative	stem + āya, assā, issā, issāya	stem + āsaṃ, āsānaṃ
Ablative	stem + āya	stem + āhi, ābhi
Genitive	stem + āya, assā, issā, issāya	stem + āsaṃ, āsānaṃ
Locative	stem + āyaṃ, assaṃ, āsaṃ, issaṃ	stem + āsu

## Examples

### Masculine, Buddha

Case	Singular	Plural
Nominative	Buddho	Buddhā
Vocative	Buddha, Buddhā	Buddhā
Accusative	Buddham	Buddhe
Instrumental	Buddhena, Buddhā	Buddhehi, Buddhebhi
Dative	Buddhassa, Buddhāya	Buddhānaṃ
Ablative	Buddhā, Buddhato, Buddhasmā, Buddhamhā	Buddhehi, Buddhebhi
Genitive	Buddhassa	Buddhānaṃ
Locative	Buddhe, Buddhasmiṃ, Buddhamhi	Buddhesu

### Masculine, Bhagavā

Case	Singular	Plural
Nominative	Bhagavā	Bhagavanto, Bhagavantā
Vocative	Bhagava, Bhagavaṃ	Bhagavanto, Bhagavantā
Accusative	Bhagavantam	Bhagavante
Instrumental	Bhagavatā, Bhagavatenā	Bhagavantehi, Bhagavantebhi
Dative	Bhagavato, Bhagavatassa	Bhagavantānaṃ
Ablative	Bhagavatā, Bhagavatenā, Bhagavasmā, Bhagavatamhā	Bhagavantehi, Bhagavantebhi
Genitive	Bhagavato, Bhagavatassa	Bhagavantehi, Bhagavantebhi
Locative	Bhagavati, Bhagavante, Bhagavatasmīṃ, Bhagavatamhi	Bhagavantesu

### Masculine, Satthā

Case	Singular	Plural
Nominative	Satthā	Satthāro
Vocative	Sattha, Satthā	Satthāro
Accusative	Satthāraṃ	Satthāro, Satthāre
Instrumental	Sattharā, Satthārā, Satthunā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Dative	Satthu, Satthuno, Satthussa	Satthānaṃ, Satthārānaṃ
Ablative	Satthārā	Satthārehi, Satthārebhi, Satthūbhi, Satthūbhi
Genitive	Satthu, Satthuno, Satthussa	Satthānaṃ, Satthārānaṃ
Locative	Satthari	Sattharesu, Satthāresu, Satthusu, Satthūsu

**Masculine, muni**

Case	Singular	Plural
Nominative	<b>muni</b>	<b>munayo, munī, munino</b>
Vocative	<b>muni</b>	<b>munayo, munī</b>
Accusative	<b>muniṃ</b>	<b>munayo, munī</b>
Instrumental	<b>muninā</b>	<b>munīhi, munībhi</b>
Dative	<b>munino, munissa</b>	<b>munīnaṃ</b>
Ablative	<b>muninā, munito, munismā, munimhā</b>	<b>munīhi, munībhi</b>
Genitive	<b>munino, munissa</b>	<b>munīnaṃ</b>
Locative	<b>munismiṃ, munimhi</b>	<b>munīsu</b>

**Masculine, bhikkhu**

Case	Singular	Plural
Nominative	<b>bhikkhu</b>	<b>bhikkhū, bhikkhavo</b>
Vocative	<b>bhikkhu</b>	<b>bhikkhū, bhikkhavo, bhikkhave</b>
Accusative	<b>bhikkhuṃ</b>	<b>bhikkhū, bhikkhavo</b>
Instrumental	<b>bhikkhunā</b>	<b>bhikkhūhi, bhikkhūbhi</b>
Dative	<b>bhikkhuno, bhikkhussa</b>	<b>bhikkhūnaṃ</b>
Ablative	<b>bhikkhunā, bhikkhuto, bhikkhusmā, bhikkhumhā</b>	<b>bhikkhūhi, bhikkhūbhi</b>
Genitive	<b>bhikkhuno, bhikkhussa</b>	<b>bhikkhūnaṃ</b>
Locative	<b>bhikkhusmiṃ, bhikkhumhi</b>	<b>bhikkhūsu</b>

**Masculine, atta(n)**

Case	Singular	Plural
Nominative	<b>attā</b>	<b>attāno</b>
Vocative	<b>atta, attā</b>	<b>attāno</b>
Accusative	<b>attaṃ, attānaṃ</b>	<b>attāno</b>
Instrumental	<b>attanā, attena</b>	<b>attehi, attebhi</b>
Dative	<b>attano, attassa</b>	<b>attānaṃ</b>
Ablative	<b>attā, attato</b>	<b>attehi, attebhi</b>
Genitive	<b>attano, attassa</b>	<b>attānaṃ</b>
Locative	<b>attani</b>	<b>attesu</b>



**Feminine, kaññā**

Case	Singular	Plural
Nominative	kaññā	kaññā, kaññāyo
Vocative	kaññe, kaññi	kaññā, kaññāyo
Accusative	kaññam	kaññā, kaññāyo
Instrumental	kaññāya	kaññāhi, kaññābhi
Dative	kaññāya	kaññānam
Ablative	kaññāya	kaññāhi, kaññābhi
Genitive	kaññāya	kaññānam
Locative	kaññāya, kaññāyam	kaññāsu

**Feminine, ratti**

Case	Singular	Plural
Nominative	ratti	rattī, rattiyo
Vocative	ratti	rattī, rattiyo
Accusative	rattim	rattī, rattiyo
Instrumental	rattiyā	rattīhi, rattībhi
Dative	rattiyā	rattīnam
Ablative	rattiyā	rattīhi, rattībhi
Genitive	rattiyā	rattīnam
Locative	rattiyā, rattiyam	rattīsu

**Neuter, citta**

Case	Singular	Plural
Nominative	cittam	cittā, cittāni
Vocative	citta, cittā	cittā, cittāni
Accusative	cittam	citte, cittāni
	<i>rest as masculine</i>	

**Masculine Forms of the Pronoun**

Case	Singular	Plural
Nominative	so (yo, ko, sabbo)	te (ye, ke, sabbe)
Accusative	taṃ	te
Instrumental	tena	tehi, tebhi
Dative	tassa	tesaṃ, tesānaṃ
Ablative	tasmā, tamhā	tehi, tebhi
Genitive	tassa	tesaṃ, tesānaṃ
Locative	tasmim, tamhi	tesu

**Feminine Forms of the Pronoun, tā**

Case	Singular	Plural
Nominative	sā (yā, kā, sabbā, etc.)	tā tāyo (yā, kā, sabbā) (yāyo, kāyo, sabbāyo, etc.)
Accusative	taṃ	tā tāyo
Instrumental	tāya	tāhi, tābhi
Dative	tāya, tassā, tissā, tissāya	tāsaṃ, tāsānaṃ
Ablative	tāya	tāhi, tābhi
Genitive	tāya, tassā, tissā, tissāya	tāsaṃ, tāsānaṃ
Locative	tāyaṃ, tassaṃ, tāsaṃ, tissam	tāsu

**Neuter Forms of the Pronoun, taṃ**

Case	Singular	Plural
Nominative	taṃ (yaṃ, kaṃ, sabbaṃ, etc.)	te, tāni (ye, ke, sabbe) (yāni, kāni, sabbāni, etc.)
Accusative	taṃ	te, tāni
	<i>rest as masculine</i>	

### Masculine Forms of the (Demonstrative) Pronoun, a, ima

Case	Singular	Plural
Nominative	ayaṁ	ime
Accusative	imaṁ	ime
Instrumental	iminā, anena	ehi, ebhi, imehi, imebhi
Dative	imesaṁ	esaṁ, esānaṁ, imesaṁ, imesānaṁ
Ablative	imasmā, asmā, imamhā	ehi, ebhi, imehi, imebhi
Genitive	imassa, assa	imesaṁ, imesānaṁ
Locative	asmiṁ, imasmiṁ, imamhi	esu, imesu

### Genderless Pronouns, amha

Case	Singular	Plural
Nominative	ahaṁ	mayāṁ, amhe
Accusative	maṁ mamaṁ	amhe, asme, amhākaṁ, asmākaṁ
Instrumental	mayā	amhehi, ambhehi
Dative	mama, mayhaṁ, mamaṁ, amhaṁ	amhākaṁ, asmākaṁ, amhaṁ
Ablative	mayā	amhehi, ambhehi
Genitive	mama, mayhaṁ, mamaṁ, amhaṁ	amhākaṁ, asmākaṁ, amhaṁ
Locative	mayi	amhesu

### Forms of the Pronoun, eka (plural)

Case	Masculine	Feminine	Neuter
Nominative	eke	ekā, ekāyo	ekāni
Accusative	eke	ekā, ekāyo	ekāni
Instrumental	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Dative	ekesaṁ, ekasānaṁ	ekāsaṁ, ekāsānaṁ	ekesaṁ, ekasānaṁ
Ablative	ekehi, ekebhi	ekāhi, ekābhi	ekehi, ekebhi
Genitive	ekesaṁ, ekasānaṁ	ekāsaṁ, ekāsānaṁ	ekesaṁ, ekasānaṁ
Locative	ekesu	ekāsu	ekesu

### Forms of the Pronoun, eka (singular)

Case	Masculine	Feminine	Neuter
Nominative	eko	ekā	ekaṃ
Accusative	ekaṃ	ekaṃ	ekaṃ
Instrumental	ekena	ekāya	ekena
Dative	ekassa	ekāya, ekassā	ekassa
Ablative	ekasmā, ekamhā	ekāya	ekasmā, ekamhā
Genitive	ekassa	ekāya, ekassā	ekassa
Locative	ekasmim, ekamhi	ekāyam, ekassam	ekasmim, ekamhi

### Forms of the Pronoun, dvi (plural)

Case	3 genders
Nominative	dve, duve
Accusative	dve, duve
Instrumental	dvihi, dvibhi
Dative	dvinnam, duvinnam
Ablative	dvihi, dvibhi
Genitive	dvinnam, duvinnam
Locative	dvīsu

### Forms of the Pronoun, ti (plural)

Case	Masculine	Feminine	Neuter
Nominative	tayo	tisso	tīni
Accusative	tayo	tisso	tīni
Instrumental	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Dative	tiṇṇam, tiṇṇānam	tissannam	tiṇṇam tiṇṇānam
Ablative	tīhi, tībhi	tīhi tībhi	tīhi tībhi
Genitive	tiṇṇam, tiṇṇānam	tissannam	tiṇṇam tiṇṇānam
Locative	tīsu	tīsu	tīsu

**Forms of the Pronoun, catu (plural)**

<b>Case</b>	<b>Masculine</b>	<b>Feminine</b>	<b>Neuter</b>
Nominative	cattāro, caturo	cattasso	cattāri
Accusative	cattāro, caturo	cattasso	cattāri
Instrumental	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Dative	catunnaṃ	catassannaṃ	catunnaṃ
Ablative	catūhi, catūbhi	catūhi, catūbhi	catūhi catūbhi
Genitive	catunnaṃ	catassannaṃ	catunnaṃ
Locative	catusu	catusu	catusu

**Forms of the Pronoun, pañca - dasa**

<b>Case</b>	<b>all three genders</b>
Nominative	pañca
Accusative	pañca
Instrumental	pañcahi
Dative	pañcannaṃ
Ablative	pañcahi
Genitive	pañcannaṃ
Locative	pañcasu



## Noun Syntax

### Nominative

subject, adnominal, list, destination

*subject or actor in a sentence:*

**Tena samayena Bhagavā Uruvelāyaṃ viharati**

At that time *the Fortunate One* was dwelling near Uruvelā

*with passive verbs:*

**Samaṇo pi tattha na upalabbhati**

There a (true) *ascetic* is not found

*in apposition:*

**Atha Rājā Bimbisāro taṃ sutvā ... Bhagavantam-evam-āha**

Then *King* Bimbisāra, after hearing that ... said this to the Fortunate One

*predicate:*

**Sambuddho paṭijānāsi?**

Do you claim to be *Sambuddha*?

*adjectives must be in agreement:*

**Dīgho bālānaṃ saṃsāro**

*Long* is the round of births and deaths for fools

*with ti and iti:*

**Nigrodho ti akā nāmaṃ**

She gave the name *Nigrodha*

*titles:*

**Dighanikāyo; Mahāparinibbānasuttaṃ**

*The Long Collection; The Discourse about the Great Emancipation*

*lists:*

**Seyyathīdaṃ: sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto, etc.**

That is to say: *right view, right thought, right speech, right action, etc.*

*idiomatic usage:*

**Atha kho Tapussabhallikā vāṇijā ... yena Bhagavā tenupasaṅkamimsu**

Then where *the Fortunate One* was ... the merchants Tapussa and Bhallika approached

## Vocative

*the vocative is the only case that isn't modified  
by its relation to other words*

*usually used alone:*

**Kathaṃ bhāvitā ca bhikkhave ānāpānasati?**

And how, *monastics*, is mindfulness while breathing developed?

*more than one vocative used:*

**Ayaṃ kho, āvuso Visākha, sakkāyasamudayo vutto Bhagavatā ti**

This, *friend Visākha*, is said to be the arising of embodiment by the Fortunate One

## Accusative

*object, destination*

*object of the verb:*

**Ahaṃ Dhammaṃ desemi**

I teach the *Dhamma*

**appekacce maṃ paccuggantvā, pattacīvaraṃ paṭiggaheṣuṃ**

and after coming out to meet *me*, some took my *bowl and robe*

**Odahatha sotāṃ Amatam-adhigataṃ aham-anusāsāmi**

Lend *an ear* I will instruct you about *the attainment of the Deathless*

**Bhagavato pāde sirasā vandati**

Worships the Fortunate One's *feet* with his head

*internal object of cognate verb:*

**tāyaṃ velāyaṃ imaṃ udānaṃ udānesi**

on that occasion uttered this *exalted utterance*

**dukkhaṃ vā vedanaṃ vediyamāno**

or, when experiencing *an unpleasant feeling*

*location or destination:*

**Sāvatthiṃ piṇḍāya pāvisi**

Was entering *Sāvatthī* for alms

**Hurāhuraṃ dhāvati bhantacitto**

The unsteady mind runs *here and there*

*dative-like use:*

**Ekam samayaṃ Bhagavā Rājagahe viharati**

*At one time* the Fortunate One was living near Rājagaha

## Agentive Instrumental

*the actor with passive and causative verbs*

*passive:*

***Tathāgatena evaṃ oḷārike nimitte kayiramāne***

Despite such a gross hint being made *by the Realised One*

***Cundena Kammāraputtana kammaṃ upacitaṃ***

A (good) deed has been accumulated *by Cunda the Smith*

*causative:*

***Ye na kāhanti ovādaṃ narā Buddhena desitaṃ***

Those people who do not follow the advice given *by the Buddha*

***Bhāradvājena pattassa gahitattā***

The bowl was grabbed *by Bhāradvāja*

## Associative Instrumental

*with, association or means*

*association:*

***Yācitvā so pi Rājānaṃ Uparājena pabbajī***

After asking (permission) from the King went forth *with the Prince*

***Bhadrena yobbanena samannāgato***

Endowed *with auspicious youthfulness*

*saha, saddhiṃ:*

***Mahatā Bhikkhusaṅghena saddhiṃ***

Together *with a great Community of monks*

*means:*

***Adhivāsesi Bhagavā tuṇhībhāvena***

The Fortunate One consented *by maintaining silence*

***Sukhañ-ca kāyena paṭisaṃvedeti***

experiencing happiness *through the body*

*possessive (adnominal):*

***Ye suppayuttā manasā daḷhena ... Gotamasāsanamhi***

Those who *have firm minds* that are devoted to ... Gotama's teaching

*time:*

***Tena samayena Buddhho Bhagavā Verañjāyaṃ viharati***

*At one time* the Awakened One, the Fortunate One was dwelling near Verañjā

*ablative-like:*

**Atipaṇḍitena puttena, manamhi upakūḷito**

*Through my son Superwise, I am well-nigh roasted*

## Dative

*destination, possession*

*opposite of ablative*

*destination:*

**Bhikkhūnaṃ Dhammiṃ katham karoti**

*He spoke frequently to the monastics about the Teaching*

*possession (adnominal):*

**Tassa Rañño duve puttā āsum sodariyā pi vā**

*To that King there were two sons of the same mother*

**Pūṭimanassa kāyo pi passambhati**

*For one with a joyful mind the body is tranquil*

*cause, reason:*

**Sāvatthiṃ piṇḍāya pāvīsi**

*Entered Sāvatthī for alms*

*infinitive-like:*

**Devatā sannipatitā Tathāgataṃ dassanāya**

*The gods have assembled to see the Realised One*

## Ablative

*from, origin, cause*

*opposite of dative*

*starting point:*

**Darito pabbatāto vā, rukkhato patito naro**

*Whether that man has fallen from a cleft, a mountain, or a tree*

**Asmā lokā param lokam, evam pecca na socati**

*After passing from this world to the next world*

**Ito tiṇṇaṃ māsānaṃ accayena**

*After three months have passed from now*

*separation:*

**Sammad-eva agārasmā anagāriyaṃ pabbajanti**

*They rightly go forth from the home to the homeless life*

**Vivekamhā cāvetukāmo**

Desiring to drive her *out of seclusion*

*causal:*

**Catunnaṃ dhammānaṃ ananubodhā appaṭivedhā**

*Because of a lack of understanding and a lack of penetration of four things*

**Kasmā kampati bhūmī? ti**

*Why does the earth tremble?*

*comparison:*

**Na santhavasmā paramatthi seyyo ... Sappurisenā**

Nothing is better *than intimacy* ... with a Good Person

## Genitive

*possession, therefore adnominal*

*possession:*

**Rammakassa brāhmaṇassa assamo**

*The brāhmaṇa Rammaka's hermitage*

**Bhikkhūnaṃ pattesu pakkhipiṃsu**

He dropped it in *the monks' bowls*

**Paññā narānaṃ ratanaṃ**

Wisdom is the *people's* treasure

*mastery:*

**Bhikkhuno araddhaviriyassa uppajjati**

*For a monk who has undertaken energy*

**Sukho paññāya paṭilābho, pāpānaṃ akaraṇaṃ**

The acquisition of *wisdom* is good, the non-doing of *wicked things* is good

**Kusalānaṃ dhammānaṃ upasampadāya**

The undertaking of *wholesome things*

**Yaṃ yaṃ cajati kāmānaṃ**

The giving up of *whatever desires* there are

**Yakkhānaṃ ādhipati, Kuvero, iti nāma so**

He is the master of *the yakkhas*, Kuvera, such is his name



*position:*

**uttaram̐ Nagarassa haritvā**

after carrying it to the North *of the City*

*genitive absolute:*

**Bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ**

As the Fortunate One gave *advice and instruction* with a talk about Dhamma

## Locative

*position, relation, aim*

*place:*

**Sāvatthiyam̐ piṇḍāya caritvā**

After walking for alms *in Sāvatthī*

**Dhammesu dhammānupassī viharati**

Dwells contemplating (the nature of) things *in (various) things*

*participation:*

**Saraṇesu ca Sīlesu ṭhapesi samahājanaṃ**

He established the multitude *in the Refuges and the Precepts*

*time:*

**Yasmiṃ samaye uppajjanti saññī**

*At which time* perception arose

*instrumental-like:*

**Sabbesu dhammesu anūpalitto**

Undefined *in regard to (or, by) all things*

*absolute:*

**Atha Jeṭṭhamūlamāse, sassesu milāyantesu**

Then in the month of Jeṭṭha, *when the crops were withering away*